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REVIEW.

A Dissertation on the Sabbath, in which the nature of the Institution, and the obligations of its observance are stated and illustrated; by the Rev. John Macbeth, A. M. Glasgow, 1823.

A Treatise on the Sabbath, or Illustrations of the origin, obligations, &c. of that holy day; by the Rev. John Glen. Edinburgh, 1822.

Sermons preached at the Temple Church (two on the Sabbath) by the Rev. Andrew Irvine. 1829.

Among the remarkable signs of the times is the opposition to "the Sabbath;" the impeachment of its divine authority, and the attempts made to abrogate it; for whatever may be said its abrogation is the end of the leaders of this unholy crusade. There are certain theologians of the present day, (remarks the British Critic for July, 1830,) men of distinguished talents, and high reputation who profess to hold orthodox opinions, and "can yet publish sermons and pamphlets, of which, if the object be not to desecrate the Sabbath, the effect, at least, must be to render it less hallowed and respected. Surely it must be mischievous, at best, to propagate a doctrine which, while it unsettles the opinions of the people must alter their practice for the worse: surely all real reverence for the Christian Sabbath must be destroyed, when it is regarded no longer as a divine ordinance, but a civil regulation; and its observance is enjoined no longer on the high ground of moral and religious obligation, but simply as a matter of expediency, political or social."

In reference to the practical errors on this subject, a late preacher at the Temple Church, London, says: "Are there then any among us who, after performing the public services of the day, think themselves entitled to spend the remainder of it entirely in such a manner as may best suit their interest, their convenience, their pleasure, and never feel that they are thus flagrantly transgressing the solemn command of Him who hath sanctified it wholly to himself? I fear there are but too many, who though they would unwillingly forego the name of Christians and the high privileges which they justly attach to that name, yet devote a large portion of the day to secular occupations—to correct the errors, to supply the deficiencies

of their worldly transactions in the week that is past, and to anticipate the labours of that which is commencing. If they have any extraordinary object to be accomplished, any distant journey to be undertaken, do they not studiously select the Sabbath for that additional toil, and desecrate it by that profane pursuit? How little do they heed either the command or the example of Him who rested from all his works, and hallowed the Sabbath to himself! Amid the calm repose of the Christian world, that salutary cessation from bodily toil—so refreshing to the spirit, so soothing to the heart; they are forever labouring in the service of Mammon, forever seeking the meat that perisheth, but are regardless of that which endureth unto everlasting life. They are 'like the troubled sea, when it cannot rest: whose waters cast up mire and dirt.'

"But it is not business alone that interferes with the observance of the Lord's day. Pleasure, too, has its calls, and those of a power seldom to be resisted. Look around you, and see how the votaries of pleasure, both among the rich and the poor, of every age, sex and condition, (in this great city,) are fluttering in the deceitful glare of sinful enjoyment, and perishing without hope, because without adequate preparation for the world to come. Strangers they are, and must thus ever continue to be, to that enjoyment of God which the prophet Isaiah describes as the reward of those who duly observe this sacred day. 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words, then shalt thou delight thyself in the Lord.'

It is not surprising that the enemies of the Christian religion should direct their assaults against "the Sabbath," for they are well aware that if they demolish this citadel, their victory is secure. When it was determined to put down the Christian religion, by the power of the "great nation," the first measure was to substitute a decade for the ancient seventh day observance. Whether the enemies of Christianity have some secret convention, we cannot say, but their action in concert, on both sides of the Atlantic, as to the object, and as to the means, against the Sabbatical institution, is not a little remarkable. The means are altogether changed. Formerly the attack was direct and open. Christianity was declared to be an imposture: Death an eternal sleep, and therefore a regard for the Sabbath was a cheat, or a superstition unworthy of an enlightened age and a philosophic people. But now it appears all men, from the beginning, prophets, apostles and martyrs, have misunderstood the bible. It does not recognize "the Sabbath" as a perpetual and universally obligatory institution. It was a mere Jewish custom. In vain do we say to these modern believers, how is it then that the founder of the Christian religion himself observed the institution, how is it, that he declared "the Sabbath was made for man," (not a word about Jew) that is, every man—how is it, that when charged by those men, whose absurd strictness was really

inimical to the legitimate influence of this holy custom, with violating it, that he does not take your ground at once, and deny its obligation, but on the contrary, takes pains to justify his conduct, by the examples of holy Jews, and by the well established principles, that general rules admit of exceptions—that necessity has no law—that mercy is to be preferred to sacrifice, or, in other words, that, in the few cases, in which moral and positive laws clash, the latter are to give way.

The attack against the Sabbath, and ultimately against the Gospel, is now to be conducted indirectly, covertly. The battering ram and artillery, are to give place to "sapping," and Grecian cunning. In one respect, however, the friends of truth hail this new policy employed against them. They are glad of an opportunity of meeting their opponents on the ground of Scripture. All they ask of the public umpire is not to be deceived by sophistry, not to be dazzled by eloquence, not to be hasty in forming a decision. They ask, and in common justice require, that no weight be attached to *insulated* texts, that the whole scope of an argument be considered, and in a question of doubt, which may arise, that ancient history be appealed to, not as having any authority, but as a mere interpreter; to settle the question, as to the received sense of Scripture, in the age of its contemporaries.

They who deny the general obligation of the Sabbath, usually take one or both of these grounds. They say

I. It was intended only for the Jews, and

II. If intended for all men, then Saturday, and not Sunday, is the right day. They argue either that there is now no Sabbath, or that there is a Sabbath, but that Christians, generally, do not observe the proper one.

Do these persons acknowledge a sacred Saturday themselves, or do they merely urge it to embarrass the question? Are they convinced of the obligation of observing the Saturday, how is it, then, that their practice is not in the least influenced by that conviction. Have they the honest mind; which is anxiously searching for truth, or are they merely displaying their skill in argument? Do not these and other circumstances which need not be mentioned render their reasoning, to say the least, suspicious? But let us weigh their objections. Let us see how they prove, that the Sabbath was a mere levitical institution.

First, they refer us to the fourth commandment. We reply, if this fourth commandment was for the Jews only, then the whole ten given, in the same code, were equally limited. Will it be said that the prohibitions against idolatry, blasphemy, murder, adultery, stealing, perjury, covetousness, were for the Jews only? Is the love of parents an obligation in which one nation only is concerned? The argument proves too much, and therefore is good for nothing, for if the fourth commandment relates only to one people, then the whole decalogue relates only to one people. The truth is, there were two classes of precepts given to the Jews, moral and ceremonial, the latter were exclusive, but the former concerned all man-

kind, for they relate to duties which are obviously as much binding in one age as in another, on all men, as on any individual. We have recorded in the 20th and 21st chapters of Exodus, a number of divine laws. They appear to have been given at the same time. But to distinguish the ten Commandments from the other precepts then given, the former, "*God spake*," the latter Moses was to "*set before*" the people: the former, (separated as it were from the general body of laws) were written upon two tables of *stone* (was not this an intimation that they were designed to be of perpetual obligation) and when Moses broke these tables, he was commanded to hew two tables of stone, like unto the first, and the Lord said "I will write upon these tables the words that were in the first tables." Again, the ceremonial precepts seem to have been given like most other heavenly communications, in a plain simple way. But the decalogue message was accompanied with thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet, and the whole mount quaked greatly, and Sinai was altogether on a smoke, and the Lord came down upon mount Sinai, and "*God spake*." When our blessed Saviour said, "I am not come to destroy, but to fulfil the law," what law did he mean? Certainly not the ceremonial, for that was a shadow of good things to come. It was the moral law which he thus teaches us is binding on all men. When the young man inquired of him "what shall I do that I may inherit eternal life," he is referred to the "*commandments*," evidently the decalogue, though only a part of it is repeated. The Convention of the Apostles debate the point, as to the obligation of the ceremonial law, but they do not allude to the ten commandments, thus leaving us to infer that no question could be raised respecting them, that they were moral, and therefore concerned all times and all persons.

The commandments were given on two tables; on the first, there are three prohibitions, and one injunction. As the prohibitions are of general obligation, can we doubt that the same is true of the injunction? It is not reasonable to believe that this injunction would have been made so conspicuous on the table of our religious duties, if it were applicable only to a single nation. On the second table, which comprises man's moral duties, there are five prohibitions and one injunction. This injunction, "*honour thy father and mother*," is admitted to be of universal application, and its being the only injunction on this table has been justly considered an evidence of its importance. It is believed the same remark is correct in respect to the fourth commandment. Its lesson must be important, and generally applicable, or it would not have been made so prominent in the sacred code. This view of the fourth and fifth commandments, as being *eminently* important, is sanctioned by Leviticus xix. 3, in which, *they* are represented as a summary of human duty, the one of man's duty to God, and the other of his duty to his fellow men: "*Ye shall fear every man his mother and father, and keep my Sabbaths, I am the Lord your God.*"

That the decalogue is binding upon *all men*, is taught by St. Paul, for he tells the Ephesians that the fifth commandment is the first with promise—thus referring them to the whole code, and to the single promise it contains as matters in which those Gentile converts were concerned. We deny, then, that the fourth commandment was a mere Jewish law. On the contrary, we think the decalogue is a body of universal and perpetual laws—from the peculiarity of their annunciation, of their divinely ordered preservation, and above all, from their inherent character. The particular day we consider to be not of the essence of the Sabbatical institution, but this point we shall notice hereafter.

Secondly. To prove the Sabbath a mere Jewish institution, we are referred to Exodus xxxi. 13, "Speak then also unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you;" and to the same effect Ezekiel xx. 12. "Moreover also, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." What is the plain import of these passages? It is that the Sabbatical institution is a remembrancer of the Lord. It puts us in mind more impressively than words could, at each return of it, of the Lord its author, and of his design in appointing it, or of its end, viz. man's sanctification. Now, does it follow, that because it thus instructs the Jew, it cannot also thus instruct every other man who observes it? Does its being a sign to the Jew, imply that it is not a sign to others also? Does it not speak this universal language, "I am the Lord," who gave thee this Sabbath: I would thereby sanctify thee, not thee, the Jew only, but every faithful recipient of this sign. But we will admit, for a moment, that it was a sign only to the Jew, that is a memorial of certain events peculiar to the Jewish nation. Now, we maintain that it can have this peculiar design, and still retain its original general design—that it can be a memorial to all men of the creation, or of the resurrection, in which all men are concerned, and also a memorial of the deliverance from Egypt, in which the Jews only were concerned—that it can be a means of universal sanctification, and at the same time, a special instructor to the Hebrew nation. It can have both a general and a particular purpose, or on its original design, the divine instructor may engraft other designs of a temporary and limited character. This appears exceedingly plain. Suppose a city was delivered from some great calamity, an earthquake, or a conflagration, or a deluge *on the Lord's day*. Might not a preacher say: "Remember the Sabbath day"—it was then your city was saved by the interposition of divine providence; and would his so speaking, imply that they were not to remember the other and chief mercies commemorated on the Sabbath; or that on other communities not participants of their late special mercy, the Sabbath was not obligatory? It would be strange, indeed, that the Sabbath should cease to be general, because it was applied to a particular purpose. There is a parallel case in the assertion, "Moses

gave unto you circumcision"—that is, he also gave it, or renewed the precept relating to it, but it was instituted in patriarchal times, before the Jews had any separate existence as a nation, and so we are told that it is not "of Moses, but of the fathers." In like manner, we might say, Moses gave you the Sabbath, that is, repeated the old patriarchal law on the subject, enforced or recommended it by new considerations applicable to you Jews only, but it is not of Moses, it is of the fathers, and therefore of perpetual and general obligation. But you say circumcision is abolished. Yes, as to the ceremonial part, but its essence is preserved in the sacrament of baptism, which is to be observed to the end of time, by all the people of God. In like manner, the Sabbath, in its substance, is retained, and intended to be so, till time shall be no more. It appears to have been observed *by the Jews*, both as a moral and a ceremonial institution—the one founded on the fourth commandment, the other, perhaps, on the passage we are now considering, in which it is declared to be "a sign between" God and Israel. To the violator of the moral law attaches the general spiritual penalty of disobedience. To the ceremonial law was affixed the penalty of temporal death. The latter, and its penalty, were peculiar to the Jews. But to infer that the moral law and its sanctions concern the Jews only, is a confounding of things essentially distinct.

Thirdly. In evidence of the Sabbath being peculiar to the Jewish people, we are referred to Exodus xvi. 22: "And it came to pass on the sixth day they gathered twice as much bread—and Moses said unto them. This is that which the Lord hath said, to-morrow is the rest of the holy Sabbath." Now, even admitting that this lesson was for these Jews only, and that *they* had never heard of the Sabbath before, (which we only admit for argument sake) it does not follow that the date of the institution was not much earlier, nor that there are wanting on the same subject, other precepts of a general applicability. The Jews observed the Sabbath before this period, or they did not. If they did, then they are here called upon to persevere; and their faith in the divinely instituted character of the Sabbath is confirmed by a miracle. If they did not, their memory is stirred up in reference to the obligation we are considering, or they are now informed of this sacred obligation, as they should have been, by their parents, and other instructors but were not, owing perhaps to the captivity in Egypt. This is an interpretation perfectly consistent with other texts of Scripture.

Fourthly. They who hold the Sabbath to be a peculiarity of the Jews, tell us there is no record of its observance before their time. We are not disposed to admit this statement, for though there are not detailed records, yet there are such notices as cannot be explained, in consistency with the supposition, that there was no distinction between the seventh and other days. When the dove sent forth from the ark by Noah returned, he waited seven days, and then sent her out; she again returned, and he again stayed yet other seven days before he, for the second time, sent her out.

Laban desires Jacob to fulfil a week, and then he would give him Rachel. These facts shew that one of the divisions of time in those early ages was *by weeks*. Other divisions of time, as years, months, days, depend on the motions of the earth and moon. But the seven days computation is an arbitrary one, evidently resting on, or connected with the divine original institution of the Sabbath. From this practice of measuring time by weeks, it is a fair inference that the pious did not overlook the foundation of that practice—the fact in which it originated, viz. the divinely ordered sanctification of the Sabbath. But suppose that we admit the non-observance of the Sabbath prior to Moses' time, does it follow, that there was no obligation to do so? Does man's negligence prove the absence of divine law? Again, it might have been observed, and yet the fact not recorded, just as we cannot doubt that infants were baptized and that females partook of the Lord's Supper, although the New Testament history is silent as to these particulars. Assuredly the want of a record does not prove the non-observance of the Sabbath.

We have several records of its observance by persons not Jews, and who never had been Jews, viz. those christianized from among the heathens; and if neglect of the Sabbath, on the part of persons not Jews, living before their time, is a good argument against its general obligation, why is not reverence on the part of persons in later times also a good argument in its favour. You say, if the Sabbath was binding on all men, why did not the predecessors of the Jews observe it? We reply, they did so, but if they did not, the successors of the Jews observed it, and their example is as good evidence of the universality of the obligation as the example of any other men would be. The conduct of no man could settle the obligation. His conduct only shows his own judgment in the case, and the decision on this subject of the Christian world is at least as authoritative, as the decision of the patriarchal community would be, even supposing that the latter was against the Sabbath, which it is not.

Lastly. To prove the Sabbath not generally binding, we are referred to Colossians ii. 16. "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." In this chapter St. Paul had taught, that circumcision was superseded by baptism, the circumcision *without hands*, as he calls it, and that the ordinances of the Hebrew economy were taken out of the way—therefore he says, "let no man judge you," that is, condemn you, or censure you, in respect of the non-observance of the Sabbath days. What observance? Evidently that which prevailed among the Jews, that ceremonial observance which, with all other Jewish ceremonies, was abolished. The Sabbath days are mentioned with "meat and drink and the new moon." The whole connexion shews that the ceremonial law, and not the moral, is in the view of the Apostle. As a moral institution, the Sabbath is perpetual. The ceremonies connected with it, under the Mosaic dispensation, are peculiar to that dispensation, and were binding on the Jews, but not on Christians, and so it appears to me

St. Paul tells the Colossian Christians, in the passage before us. The plural expression, Sabbath days, is worthy of remark, and perhaps has reference to the other days of holy rest peculiar to the Jews and not to the Sabbath day, properly so called. "Every expression in this verse, (says a very sensible anonymous writer) shews that it relates to a controversy between Jews and Christians; and so far as the weekly Sabbath was concerned, it respected the time, whether the first or the seventh day of the week should be observed, and not the existence of the institution. Jews or Christians, who had a strong partiality for Jewish institutions, must not condemn those Christians who observed the first and not the seventh day of the week. Or it may refer to the numerous other Sabbaths, or days of rest, which were observed under the Jewish economy, and which were not binding under the Christian dispensation." Such are the arguments against the Sabbath, and we trust we have shewn that they are not well supported.

We pass to the other branch of our subject—a review of the reasons in favour of the perpetuity of the said institution. First, we refer you to Genesis ii. 2, 3: "And God rested on the seventh day—and God blessed the seventh day, and sanctifieth it." "The Creator of the ends of the earth, fainteth not, neither is weary." Why did he rest? Was it not to teach men by his example, that they should rest. God blessed the seventh day. He put this mark of distinction upon it, his blessing. God sanctified it, made it holy, declared it to be holy. Suppose an ecclesiastical or a civil ruler were to make a declaration, as to any particular day, that it was a holy day, would not such declaration be equivalent to a precept to keep the same holy? Suppose, moreover, the said ruler himself rested on that day, laid aside his ordinary occupations, would not his example corroborate his implied precept? It was at the beginning of time that God marked one day as holy. The institution then has reference not to one age more than another, but to all the ages of time. It was when mankind were not yet separated into nations, when they were as yet but one family, that a holy day was divinely appointed—the appointment, therefore, cannot concern one nation more than another, but evidently is of universal obligation. "The account of its institution twenty or thirty years before the birth of Moses, (to quote the judicious remark of the Rev. Mr. Henry Thompson,*) and when no human being but our first progenitors existed, shews that it was ordained to commemorate an event affecting all mankind. It is not said that the Sabbath was then *predetermined*, but actually *sanctified*. It was therefore holy before the time of Moses, and is not merely *levitical*." That this institution is to be traced to this early date—that this divine declaration and example are the proper foundation of it is, to say the least, intimated in the fourth commandment by the word "remember," for how could they remember what had not before been known by them. Besides, the reason stated for

* Pastoralia. London. 1830.

the observance, in the fourth commandment, is not God's command given by Moses to the Jews at Elim, but the general instruction given at the creation: "For the Lord rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it."

In the second place, we refer you to Isaiah lvi. 3-6. "Neither let the son of the stranger, that hath joined himself to the Lord speak saying, the Lord hath utterly separated me from his people. The sons of the stranger—every one that keepeth the Sabbath from polluting it—even them will I bring to my holy mountain." He is here speaking of the stranger, that is, one not a Jew. He represents him when joined to the Lord, that is, if a true believer, as keeping the Sabbath, and as the subject of reward for so keeping it. Evidently then the Sabbath is binding not on the Jew only, but on all true believers of every nation.

In the third place, we refer you to the conduct of our blessed Lord, on several occasions, when this question, viz. whether the Sabbath was recognized under the Christian dispensation, may be said to have come before him. When his disciples plucked the ears of corn on the Sabbath day, and the Pharisees charged him with profaning it, what was his defence? Was it, the Sabbath is a levitical institution, and no longer binding? How natural and how unanswerable would have been such a plea. He vindicates himself by the example of David, the man after God's own heart, and of the very priests themselves, whose reverence for the Sabbath no one would question; by the general consideration that mercy (for his disciples were an hungred) is before sacrifice, and finally by his divine authority: "The son of man is Lord even of the Sabbath." The Lord can dispense with his own laws and institutions. The whole of this defence, so far from involving any question as to the obligation of the Sabbath, is founded on the assumption, that it is obligatory, and that the case objected to, was only one of those exceptions which all general laws imply. Immediately after this conversation, he went into their synagogue, as if to bear testimony to his reverence for sacred time, and that he would both show mercy and perform sacrifice. He concurred with the Pharisees as to the obligation of the Sabbath, but he did not agree with them as to the manner of observing it, as to that strictness which would deprive it of its character as a benevolent institution.

When, on the Sabbath, our Lord relieved the withered hand, the infirm woman, the case of dropsy, and the man at Bethesda—he urges the claims of mercy—the inconsistency of the Pharisaic objectors, who, to save their property, an ass or an ox fallen into a pit, or in need of watering, could readily forego their conscientious scruples—and the divine examples of providential goodness, "my father worketh hitherto and I work," but still not a word about the ceasing of the institution—about its levitical characteristic.

The general obligation of the Sabbath may be inferred from such an opinion having prevailed from the earliest times. Hesiod calls the seventh day sacred. Tibullus says, "on the sacred day, the

ground rests, the ploughman and his plough." Homer: "Then comes the seventh day which is sacred." Linus: "All things were made perfect on the seventh day." The division of time by *weeks* is said to be uniformly observed all over the east. Those divisions of time which depend on the motions of the earth or moon, might be adopted by different nations without mutual consultation. But the division by weeks is arbitrary, and must have been adopted on authority. Now, it is unreasonable to believe, that human authority would have been sufficient to induce its very general reception. It is probable, therefore, that this custom passed from country to country, accompanied with the information of its divine institution, and that the common sense of mankind promptly concluded, that it was intended for all men—a privilege to be enjoyed, and a duty to be discharged by all who fear God.

(To be continued.)

FOR THE GOSPEL MESSENGER.

SHORT REMARKS ON PARTICULAR PASSAGES OF THE HOLY SCRIPTURES.

1 Timothy, ii. 5.—*There is one Mediator between God and man, the man Christ Jesus.* A papist will tell you, that he agrees to this; but then he will say, though there is but one mediator for redemption, yet there are many for intercession; as when any one desires us to pray for him, we are his mediators. This appears to be sophistical, and to have no shadow of solid reason. We are commanded to pray one for another, but no one can bring a like command to pray to angels; if that could be done, then there would be some colour for the practice of the papists, in praying to them and departed spirits.

The reason of these words of the Apostle, was this: "It was the custom with the heathen before the times of Christianity, to address to Jupiter, as the Supreme God, by inferior deities or angels; for they had been taught by their priests, that it was best to address to middle beings between Jupiter and them, poor mortals, that they might have access to him through their mediation. This being the practice of the heathen at that time, the Apostle directs Christians how they should address themselves to the Supreme Being, and that was but by one mediator, exclusive of all others, that the heathen did so highly respect; and therefore, this was a plain proof that Christians were to use no other mediator than Christ alone, for intercession as well as redemption.

That it is unlawful to pray to angels, appears from many texts, as Coloss. ii. 18. *Let no one beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.* See also Rev. xxii. 8, 9. When John fell down before the angel to worship him, the angel said, *see thou do it not, for I am of thy brethren the prophets—worship God.*

We are to observe, that it is religious worship, that is forbidden in Scripture, not civil worship. The former we must not pay either

to men or angels. The latter, the scriptures allow; and they not only allow it, but seem to make it our duty: I repeat it; it is religious worship that is forbidden, not evil worship, or respect to fellow creatures.

John, xv. 15.—*I am the vine*, says *Christ*, that is, the source of all spiritual life, activity and comfort to the church. From him, as from the vine, flow all the benefits that believers enjoy here, or expect to enjoy hereafter. Now, the vine is one, and so is Christ; there is none other than him, in whom we may have salvation, light and life. Believers are the branches; they are, therefore, many; but they draw the juices, which are necessary to their support, from one. By baptism, men are set into the true vine, which is Christ; and by virtue of this union with him, they receive nourishment from the Holy Spirit, which is to them as the juice of the vine is to the branches. And believers can no more be said to live and act, as believers in Christ, without this succour from him, than the branches can be said to live and grow without the juice of the vine.

How little do many consider the necessity of an union with Christ, for their spiritual life! How few understand the nature of the Christian church, and its dependence upon its head! What divisions have arisen, to disturb the peace and quiet of the Redeemer's kingdom! The ordinances of the gospel are often vilified and despised by many, even of those who call themselves Christians! They speak of baptism and the Lord's supper, as being mere ceremonies, not as the channels of divine grace. They think you may or may not use them as you please, and without ceremony. There are others again, who affrighten themselves with the idea of something terrible if they embrace them, especially the Lord's supper. They excite in themselves a thousand fears, and take vastly more pains to keep from the holy communion, than would be necessary to fit them to receive it in a proper way. The greatest part of these evils, have originated from a want of suitable instructions, in the season of childhood. They have been left to grow up without a knowledge of divine truths, as we leave trees to grow up without pruning. Much of our religious instruction depends upon mothers. God may give them children, and their husbands may support and defend them, but it is the wives who must train them up for piety and heaven. They can do more than the clergy, towards fixing in them sound principles, and leading them to the practice of holy life. To mothers, it belongs to lay the foundation of happiness in their tender offspring here, and to secure to them a crown of immortal glory hereafter. Children virtuously brought up, have the love of God and good men; they grow in grace and favour with both, as they grow in years. In youth, their religious principles protect them from temptations, shield them from the assaults of the devil, and secure them against the intrigues of the wicked. Religion adds lustre to the opening bloom of manhood, and gives an ascendancy to the young man's character, which is above riches. In our riper years, and even in old age, it is our best friend—it will strengthen our joys and weaken our sorrows;

it will give wisdom, and prudence, and every blessing that is necessary in this vale of tears, to enlighten our path, and direct our steps; it will comfort us in the hour of death, and at last receive us into glory.

Awake then, mothers; awake to your duty. Neglect not your own flesh and blood. Have you hitherto been indifferent to the Christian education of your children? Let it no longer be your reproach, that God has given you a trust, and ye have abused it! How will you support yourselves upon a sick-bed, and in the hour of death, if you have left your children to grow up without providing for their souls, as well as for their bodies! Nay; how will you appear before God in the day of judgment, if you have forgotten your duty to your offspring; if you have left them to remain in spiritual ignorance, and in the practice of sin? They will witness against you as more barbarous than the savage, and more hard-hearted than the bear or the tiger.

Here let my imagination indulge itself for a moment. Let me suppose I hear Gabriel's trumpet sound—see the graves opening—the dead arising into life again, and the son of God descending to judge the world! Amidst this vast multitude, who shall surround the throne, in that great and awful day, which shall decide the destiny of mankind, let me single out one—it shall be a mother. How cheerful she stands before her God! She had a good conscience towards him when she died. Many were the children, whom she had borne! But they were all taught of her, as she had been taught of God! The Divine eye singles her out; She perceives the glance—she is no sooner spoken to, than she answers: *Here am I, O Lord, and the children whom thou hast given me.* The Saviour pronounces her happy. *Blessed art thou, and blessed is the fruit of thy womb! Enter into glory!* And why? Because she had acted the part of a mother on earth: she had sought true knowledge for herself, to fit her for heaven; and she had communicated the same true knowledge to her children; she had taught them to remember their Creator in the days of their youth. But while this woman and her children are thus made happy, what do I hear? Alas, what do I see? A wretch struggling with anguish, and uttering the groans of despair. Her children look at her, as the author of all those miseries that await them! Yea, she condemns herself as the cause of the sufferings which they and she now endure, and the still greater evils that shall follow—good God! I can go no farther. All heaven is moved at the spectacle! The awful sentence is pronounced, both upon her and her offspring: “Depart ye cursed into everlasting fire, prepared for the Devil and his angels!” Adieu, wretched mother! Adieu to thee and thine forever!

John, ii. 10.—*If there come any to you, and bring not this doctrine, namely, that Jesus Christ is come in the flesh. See verse 7: Such men they were not to receive into their houses, that is, as inmates and companions; nor to bid them God speed, that is, his blessing and success in their attempts to establish their false opinions. In the present day, people pay no regard to the doctrines of the preacher;*

if his person, voice and manner please them, it is enough. The apostle's old-fashioned advice, would not relish well in our day.

In the fifteenth verse of the fourth chapter of the first epistle of St. Paul to Timothy, the apostle cautions this youthful bishop, and says, *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.* In the sixth verse of first chapter of his second epistle to the same person, he says, *Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands.*

In an old bible of mine, printed in 1599, I find the Greek word, which our common bible renders *presbytery*, translated *eldership*. This ancient version has the following note in the margin, on the nineteenth verse of the fourth chapter of the first epistle, under this name, that is, of eldership, "he," that is, the apostle, "containeth the whole ministry of the Church which was at Ephesus." Again, there is a note in the margin at the sixth verse of the first chapter of the second epistle, upon these words, *My hands*, which runs thus—"With the rest of the elders at Ephesus." St. Paul was an elder, but he was also more than an elder—he was a superintendent over all those who bore the name of elders at Ephesus. He laid his hands on Timothy, in order to communicate to him the same gospel or ministerial power he had, which the elders could not do; while the elders, called the presbytery in the first of these epistles, laid their hands on Timothy, in order to give their assent to what St. Paul did, and to show that they not only approved of the act, but of the person so elected and ordained by the apostle; and as a pledge of their future obedience to him as their ruler. The elders of Ephesus had no authority to ordain, but it was highly expedient that they should do what they had a right to do: They had a right to sanction the ordination of Timothy, by laying their hands on him, with the apostle: and it seemed necessary they should do this, in order to express their readiness to obey him, as their bishop. It is the height of nonsense, to pretend to prove what is now called presbyterian ordination, from the Greek word used by the apostle, when it is here so evident in the other place that St. Paul, not the elders of Ephesus, was the ordainer.

For the better understanding of these texts, I will bring them together, and arrange them in such manner, as the one may illustrate the other. *Neglect not the gift that is in thee; Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, which was given thee by prophecy, by the putting on of my hands, with the laying on of the hands of the presbytery.* Note, in particular, the words *by* and *with*; the former is applied to St. Paul, and the latter to the presbytery.

If any one, for 1500 years after Christ, had denied the divine right of Episcopacy, he would have been esteemed, by all sober Christians, as a heretic. Every Church in the world, during that period, which was planted by the apostles, was an Episcopal Church; and no instance is to be found, either in sacred or ecclesiastical his-

tory, of a Presbyterian Church, and its government upon their model, until the time of Mr. John Calvin, in the sixteenth century. SENEX.

ON FORMS OF DEVOTION.

A very sensible writer in the 'Charleston Observer,' signed "Augustine A. Z." remarks: "All Churches should fix upon an approved collection (of hymns) for itself; and rigidly require all its ministers to use it, and it only, in the public worship of God. The ecclesiastical courts of the whole Church have a right to say what shall be used in her public worship. The Church as a body must judge what it will be for her edification to use. The point I wish to set forth is, that no Church officer should use an *unauthorized* hymn-book in public worship. I have seen a clergyman pull a manuscript hymn from his pocket, or a newspaper from his hat, and, in a full congregation, propose that all should join in such unknown productions. And hymns are not unfrequently composed for special occasions. This is granting to individuals too large authority in the Church, and I think any one who seriously considers the nature of the solemn praise of God—the sin of singing what is false—the influence which hymns have upon the feelings and opinions of society—will be in favour of using only those psalms and hymns which have been examined by the wisdom of the Church and approved by her highest judicatures."

It is obvious that these just remarks apply with as much force to prayer as to praise, and they are an able vindication of those Churches which allow in worship those prayers and hymns only which have been submitted to the inspection of the ecclesiastical authority of the Church, and are duly sanctioned by that authority.

FOR THE GOSPEL MESSENGER.

ON CONFIRMATION.

Messrs. Editors,—I know not where I met with the following instruction, having lain by me for several years. I often read it with great pleasure, and especially when I call to mind my baptism, and the ratification of it in my own person at my Confirmation. A Christian can never too frequently revert to his baptismal covenant, and the sacred obligations he lies under to serve God, and to oppose his enemies. But this instruction will be particularly profitable for candidates in preparing themselves for Confirmation.

SENEX.

An Instruction concerning the Rite of Confirmation.

If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?—*Luke*, xi. 13.

Question.—My dear young friend, what do you desire?

Answer.—I desire to be Confirmed.

Q.—Do you understand the meaning of this sacred rite?

A.—I think I do; it is a public and solemn form of taking upon myself what my sponsors did promise for me at my baptism.

Q.—What did they then promise for you?

A.—They did promise, first, *Repentance*; or, a renouncing both the love and the practice of all sin; secondly, *Faith*; or an entire dependence on Christ, as my only saviour, and a firm belief of all the truths of the gospel: and thirdly, *Obedience*; or a steadfast purpose to submit to his government, to follow his example, and to keep his commandments:

Q.—Are you then sensible, that your happiness, as well as duty, consist in a sincere discharge of these sacred obligations?

A.—I think I am; for without this conviction I should have no hearty desire to remember and fulfil these engagements.

Q.—Are you also sensible, that you cannot fulfil them by any strength of your own?

A.—I am fully sensible of it; and from this conviction, I will make daily and earnest supplication to God for the assistance of his blessed spirit to strengthen my weakness, and to make me faithful unto death, that I may inherit the crown of eternal life.

Q.—Will you often examine your heart, and review your life?

A.—Yes; by the grace of God I will often do it, that I may discern how far I perform these vows: what need I have of greater supplies of divine assistance—of renewed repentance, and more earnest prayer—of frequent sacramental remembrance of Christ's all-atoning blood; and a well founded reliance on his merits for my salvation.

Q.—What have you reason to believe, if you are thus disposed—thus determined?

A.—That I am properly and duly prepared for this sacred and solemn ordinance of Confirmation: that thus received, and thus improved, it will turn to my spiritual advantage; and that it will lay a solid foundation for a comfortable life here—a peaceful death, and a joyful eternity hereafter.

ON CATECHETICAL INSTRUCTION.

The subjoined extract may suggest some useful hints to those who are engaged in this very important business. It must be admitted, that "candidates for orders" would be advantageously employed, both as it respects themselves and others, in the manner here specified. But we confess we should be sorry to see them *supersede* the labours of the minister in his own parish. They may be useful auxiliaries to him, but his method of instruction should be their guide, and his example should encourage them in the work. The parish minister who regularly catechises the children of his flock, thereby becomes acquainted with them, acquires their respect and esteem, and at the same time fixes the regard of their parents, who cannot but be gratified by the efforts in favour of their little ones. He also improves himself, acquires facility of expression, promptness of thought, and increases his knowledge in human nature and

theology. The parents also are reminded in the most impressive manner, by example, of their duty to catechise their children at home, and thus prepare them for the instruction of the Church. Our Sunday Schools are, doubtless, valuable institutions, but they will be otherwise, if their tendency is to prevent parental instruction, and to withdraw children from the special care of their ministers. The design of the Sunday School is to co-operate with parents and the clergy in the religious education of the young, and to supply the deficiency which in some cases exists, by reason of the incompetency or indifference of parents. The Sunday School, which almost of course, is conducted by lay persons, should prepare the young for the stated recitations in the catechism, which from time immemorial have been conducted by the pastors—they, to whom our Lord most affectingly has said, "Lovest thou me, feed my lambs."

Extract from the 'Christian Observer.'

"I would ask, why our candidates, for a year after taking their degrees at the University, or after completing their studies elsewhere, may not act as catechists in our Sunday and national schools? The duty of catechising is a most essential part of that plan of instruction which our Church requires; and there can be no doubt but that it was the design of our Church originally that a deacon should accompany a priest for the purpose of assisting him in that office; but as there is a manifest alteration in this respect, why should not every graduate act as a catechist for a year under a parish priest, whereby he would not only communicate religious knowledge to the children, but learn much for his subsequent instruction, when he entered upon a more public sphere?

"The Church Catechism must be allowed to contain a summary of Christianity. Let it be divided into fifty-two catechetical themes or lectures, with scripture proofs, explanations, &c. by the candidate for orders, and inspected weekly by the resident minister previous to being delivered to the children on the Sunday; then let the young divine examine a Sunday school, or a national school, for an hour, either *memoriter*, or from his manuscript; and I am of opinion that his own mind will be much improved and prepared for the work of composing and delivering sermons by such a process.

"Many clergymen in populous places, and in large Churches, cannot on the Sabbath, on account of other overwhelming duties, pay that attention to catechising which they wish, and which the Church requires; but a plan of this sort would be a useful auxiliary to them, as well as of use to the candidates. The officiating minister may do his duty more efficiently to the children, after they have been thus trained by his probationary assistant. The labours of the regular teachers and masters of the school would be also much assisted, and the chasm between them and the minister would be profitably and respectably filled up.

W. M."

CONFIRMATION: AS CONDUCTED IN GERMANY.

"This ceremony takes place usually at Easter; and the children are commonly taught by the pastor during the whole of the preceding year. It is indeed not unfrequently the case, that they enter upon this course even two years before confirmation. As a general rule, the pastor meets them twice in each week: but during the four weeks immediately preceding Easter, he usually gives four lessons a week. The instruction comprises the history of the Christian religion; the general historical facts of the bible, which are usually taught in a biblical catechism; the learning by heart psalms and hymns; and towards the close, the confession of faith which they are to make in public on the day of confirmation.— This is a regular duty of the pastoral office, and one which cannot be neglected. Indeed, the pastors generally regard it as one of the most pleasing and interesting of all their official duties, and engage in it with complacency at least, if not with zeal." * * *

"It is not to be denied, that this system of instruction, in the hands of a faithful pastor, affords one of the most powerful means that can be devised, of operating upon the youthful mind, and forming it, under God, to habits, and feelings, and principles of virtue and religion. The usual time for confirmation is about the age of puberty, or from the thirteenth to the sixteenth year; and custom has ordained, that every one shall take upon himself the solemn obligations imposed by this rite. The youthful mind is at this period in its most susceptible state, and most open to conviction, and to the influence of the thrilling motives and tender remonstrances, which a good shepherd knows how to urge in behalf of him who was 'meek and lowly of heart.' He meets his youthful flock frequently, and has the opportunity, if he does his duty, of becoming thoroughly acquainted with their different characters and dispositions; so that it is his fault alone, if he be not able to apply to each the instructions and exhortations which the nature of the case requires." * * *

"The candidates for confirmation, each year, are formed into a class or classes, to which it is the pastor's duty to devote several hours in every week, instructing them in the principles of the gospel, and of their own particular Church. This course of instruction continues through the year; and as every child must be confirmed, the whole mass of the people, rich and poor, from the king's son to the children of the peasant, are regularly indoctrinated in the Christian system. The degree of fidelity with which this duty is performed, depends on the character of the pastor; but it may be remarked, that even the rationalists, in general, retain the use of Luther's catechism, and other evangelical formulas, in the instruction of the young. I have witnessed few scenes more impressive than the induction of one of these little flocks of the lambs of Christ, into his sacred fold. On the day appointed for this service they came to the Church, with their pastor at their head. Their

entrance was greeted with a burst of cheerful music, in which all hearts and voices joined. Arranged before the pulpit, the pastor proceeded to explain to them the situation in which they stood.—Consecrated to God in baptism, they had been given to the Church by their parents; but now having attained an age at which they were capable of acting for themselves; having been instructed in the doctrines and requirements of the Christian religion, and in the faith and discipline of their own Church; they were to decide whether they would remain in that Church, receive its doctrines, and submit to its watch and care. For the satisfaction of those present, their pastor examined them on the history and doctrines of the bible, received their profession of faith, and solemn assent to be regarded as under the guardianship of the Church. They knelt before him, the name and the blessing of God was invoked upon them, and they arose in a new relation to the household of faith.”—*Gambier Observer*.

REV. DR. COLMAN'S (a Congregational Minister) REMARKS ON CONFIRMATION.

“The confession of the name of Christ is, after all, very lame, and will be so, till the *discipline*, which Christ has ordained, be restored, and the rite of *confirmation* be recovered to its first use and solemnity. The reason why the *one* is dwindled into a useless name is because the *other* is lost. There is a *discipline* which our Saviour has instituted, which should be to his Church for ever a sacred and inviolable order. *The honour of religion and the safety of souls call for it.* The first and grand defect in Church order seems to me to be the abuse, or the total want of a *regular recognition of the baptismal vow*, by those that have been baptized in infancy, as they grow up. If this were strictly attended to, so would the exercise of a severe watch, in all likelihood, continue, and the administration of just censures would follow upon occasion. But a false step being made here, runs us into great confusion and disorder. Your external profession or confession of the faith is very imperfect, without a public, serious declaration of it in the face of the congregation, at the demand of your pastors, when you come to years of discretion. It is not enough that you have been baptized and had a Christian education, and have given your attendance on the public worship of Christ from your infancy; but now you are to say that you stand to your baptism and take that vow upon you, and *confirm* and *ratify* all that was done by your parents in the solemn devoting you to God from the womb. *This is the most explicit act of confessing Christ, that is done by a Christian, ordinarily, in his whole life.* And while we neglect it, we give the adversary of *infant baptism* a great advantage to glory against us. For, as an excellent person* says in this case—‘the baptismal engagement is a personal thing in which every body should act and answer for himself. When children are baptized they know nothing what is

* Rev. Mr. Ostervald.

done to them ; it is, therefore, absolutely necessary, that when they come to years of reason, they should become members of the Church out of knowledge and choice. *This is no novelty, innovation, or unnecessary solemnity*, as some call every thing which does not agree with the custom of their country or Church, but it is an imitation of the *ancient and apostolical order*, and an establishment altogether suited to the nature of the Christian religion.' This would be indeed a regular profession, whereas the want of some such order makes it miserably halt, and cripples discipline. This would very much perfect our stated worship of God, and through grace qualify many more for, and introduce them to the Lord's table, and to the font of baptism for their seed."

ANECDOTE OF BISHOP BULL.

He was sent for, while minister of St. George's, to baptize the child of a dissenter in his parish ; upon which occasion he made use of the office of baptism, as prescribed by the Church of England, which he had got entirely by heart ; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance ; and notwithstanding that he used the sign of the cross, yet, they were so ignorant of the offices of the Church, that they did not thereby discover that it was the common prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks, intimating, at the same time, with how much greater edification they prayed who entirely depended upon the spirit of God for his assistance in their extemporary effusions, than those did who tied themselves up to premeditated forms ; and that if he had not made the sign of the cross, that badge of popery, as he called it, nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, shewed him the office of baptism in the liturgy, wherein was contained every prayer which he had offered up to God on that occasion ; which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish Church, and never more absented themselves from Mr. Bull's communion. From whence we may reasonably conclude, that as a mistaken zeal may throw contempt upon what justly deserves to be admired, so also, that gravity, seriousness, and devotion in reading the prayers, are necessary to secure that respect to the liturgy which its own excellency requireth from us.—*Auburn Gos. Mess.*

PROTRACTED MEETINGS.

It must have been evident to every observer of these times, that with very many persons there has been a manifest anxiety to make it appear that some Episcopalians, more alive to religious duty than their brethren, have finally come into the views of others in en-

couraging "protracted meetings" for public worship. This subject meets us so frequently in the various periodicals of the day that it must be familiar to every reader. That Episcopalians are less in earnest than they should be in the great concern of godliness of living, I am sure very many indeed will be ready to acknowledge, but that the Church is to be blamed for any dullness and indifference of her children I am not willing to admit. And I am moreover ready to assert that Churchmen, aye, and high Churchmen too, have been promoters of protracted meetings, while other denominations have paid little attention to them. As I sat the other evening by my humble fireside ruminating upon the present condition of the religious world, having just read a long article on protracted meetings and other measures, I was led to ask myself, what was really the state of the Episcopal Church on this subject. In casting the eye of my memory over a number of past years, having had some opportunity for observing the progress of things, I recollected that at the General Convention of the Church for twenty years, it has been customary to have daily, and generally twice daily public services and sermons, attended by large congregations. So far as my recollection would carry me, I found, that for a much longer space of time, the State Conventions were characterized in the same way. So far then, thought I, the Church of my love is not behind others in this affair. I then took up my prayer-book for the purpose of seeing how many "protracted meetings" are appointed in that most blessed formulary. The first thing that struck me was the fact that we are furnished with a daily provision for divine service and instruction throughout the year. And here, I remark a property in all the services of the Church, which so far as my information and observation have gone, does not attach to the protracted meetings of our neighbours, and that is the reading of the bible. I am well assured that in many meetings of late not one word of the sacred volume has been read, except the text. Now, in this day of bible effort, that large assemblies of people should be convened for religious edification without having their attention called to the word of inspiration, except to listen to the rapid and often very impenetrable illustrations of some theory-making, or party-urging expounder, appears to me a wide and dangerous departure from the primitive practice of the Church of Christ.

But to proceed with my question—does the Episcopal Church encourage "protracted meetings"? Casting my eye upon the prescribed services for Christmas day, and three days following, I found that full services were prescribed, and I then recollected that the minister of the parish in which I lived many years ago, always, or at least generally, opened the Church on each of these days, and not only prayed with, but instructed his people. The selections of scripture for this four days' meeting, embracing the festival of the Nativity, St. Stephen, St. John (the evangelist) and the Holy Innocents, made up an amount of most valuable matter for meditation and instruction.

The next protracted meeting is found in the season of Lent, and comprises forty days. This season has been regarded by the Church from the earliest times. From the last Sunday of this season to Easter Tuesday, inclusive, a space of ten days, the Church has provided most appropriate selections from the sacred volume, not only for her lessons, but in her epistles and gospels. It has been no uncommon thing, as I well remember, for very many clergymen to have their Churches open on every one of these days, and on some of them twice and three times: I have known the minister of the parish in which I live, to preach, year after year, as many as ten sermons in Passion Week, and on Easter Sunday, and sometimes more; and I have remarked also, that the result has been invariably an addition to his communion. There is yet another protracted meeting provided for by the Church: it embraces Whitsunday, and two following days, for which express services are prescribed. Here then, we find, that besides our Convention seasons, the Church has appointed one protracted meeting of four days; one of forty days, including Passion Week, a more distinctly marked season of eight days; and another of three days. May it not then be hoped, that since other denominations have found out the importance of protracted meetings, and since many Episcopalians have been urged to attend them, that when the seasons of the Church, which I have just noticed, shall occur, they may be more fully and devoutly attended? And here let certain advantages, to be found in the services of the Episcopal sanctuary, be carefully noted. They consist in the certainty that the devotions and administrations are conducted by men duly authorized to minister in holy things, and in the reading of that holy word, without a constant use of which, in the worshipping assembly, there will be great danger to be apprehended. If to these excellencies of the Protestant Episcopal Church we add the great safety, decorum and pathos of an evangelical liturgy, calculated as it is, while encouraging the most ardent aspirations of the soul, to restrain the wanderings of fancy and prevent the degradation of most holy subjects, we may humbly trust that the protracted meetings of the Church will be free from the absurdities and extravagances which the candid of all parties seem to admit have lately prevailed.—*Ibid.*

FOUR DAYS' MEETING.

We perceive, by some remarks in the 'New-York Observer,' and 'Christian Journal,' that the convocations held by the Bishop of this diocese, in the progress of his visitations, have attracted the attention of our Presbyterian brethren; and that they are commended as imitations of the "*four days' meetings*," which have recently acquired so much celebrity. — We believe, however, that the public religious services which are held during their sittings, have very little resemblance to the proceedings of the "*four days' meetings*." No new machinery is put in operation, nor are there any novelties of any kind. The form of daily morning and evening

prayer, set forth in the liturgy, the preaching of the word, and the administration of the sacrament of the Lord's supper, are the only religious services; and these are the means of grace suited to all seasons, and all occasions of public worship. They minister nothing to undue excitement, and afford no scope to fanaticism, but are well calculated to promote rational devotion, and Christian edification.

We wish to see our clergy adhere steadfastly to the "old paths" marked out by the apostles, and trodden by the primitive Christians, and desire to see no innovations, and no novelties exhibited in their ministrations. Indeed, so long as they adhere to their vows of ordination, and while the Church retains her liturgy there can be none. But if the religious sensibilities of the community are specially awakened, and unusual anxiety is evinced for religious instruction, it will be their duty and their happiness to be more abundant in their labours. They will be more instant in ministering from house to house, and more frequent in assembling the people of their charge for religious worship and edification. Great exertions have been recently put forth to arouse the community to the concerns of religion. Whether these efforts have all originated in a true Christian spirit, and been directed by sound discretion, and whether they will contribute ultimately to the advancement of pure religion, it is not our purpose, at present, to determine; but, under existing circumstances, it is the obvious duty of the ministers of Christ to use their exertions in directing the religious feelings of the public to the true objects of religion. We are glad to perceive that our clergy are not unmindful of the present crisis in the religious world, nor of the duty which devolves upon them. We are glad to see them abounding in their labours, and careful to exhibit the Church in which they minister, what she really is, an asylum from the errors of heresy and schism, and from the extravagances of fanaticism, and "the very pillar and ground of the truth," erected on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."—*Epis. Watchman.*

FOR THE GOSPEL MESSENGER.

EXTRACTS FROM THE BISHOP OF DURHAM'S SERMONS.

Messrs. Editors,—The following extracts from the Bishop of Durham's sermons, (lately published) on the important topics of mysteries, phraseology a source of controversy, &c. will, I think, be acceptable to your readers. A. B.

"Some of the contentions which have arisen on the subjects of the *divine decrees*, of *grace*, of *free-will*, and other topics, connected with them, were glanced at in the preceding discourse. And here, again, questions not only dark, obscure, and inexplicable by human faculties, have laid the foundation of disputes, but questions also of little or no importance. Doubtless it is of importance that we should admit no hypothesis which makes God the author of sin; none that makes him a 'respector of persons,' arbitrarily choosing some and rejecting others, without regard to their respective characters;

none also that makes man a mere passive machine, acted upon by a resistless energy, or abandoned to a blind fatality, so as to become in effect not morally responsible for his conduct. Against such errors we cannot too cautiously guard, because they are errors which strike at the very root of religion, and cannot consist with the scriptural representations of either God or man. But when losing sight of these main points we fasten our attention upon some minute ramifications of the subject; when we cannot rest without entering, if we may so say, into the whole detail of the divine proceedings in the works of providence and of grace; what can we expect, but, as the prophet says, to 'sow to the wind, and reap the whirlwind?' Yet how have these subjects divided whole Christian communities! The contentions of supralapsarians and sublapsarians among Calvinists; the disputes between Dominicans and Jesuits, Jansenists and Molinists, in the Romish Church; the metaphysical controversies at a later period in the Lutheran Church, between two of its greatest ornaments, besides many others of greater or less notoriety; all these have turned chiefly upon subtleties scarcely perceptible to human discernment; while the little conviction or satisfaction they appear to have afforded to the Christian world in general, is but too sure an indication how much talent, sagacity, and profusion of learning may be wasted in such inquiries. To explain, indeed, how the conduct of every human being can be foreknown to God, and yet depend on the free agency of the human will; how the divine grace can influence our minds without overpowering them, and even without any perception or consciousness on our part of its operation; are matters on which the ablest disputants may well forbear to hazard peremptory assertions. That God is the righteous governor of the universe; that man is free to do either good or evil, and is responsible for the choice he makes; that the grace of God works sufficiently in all men to save them, if they neglect it not, but works effectually in them only who faithfully co-operate with it; in short, that they who are saved, are saved by grace, and that they who perish, perish through their own fault; if these great articles of Christian belief be stedfastly retained, far the greater number of the subordinate questions belonging to them may either be entirely dispensed with, or at least discussed with that mutual spirit of forbearance which should ever characterize those who profess to 'walk together as friends in the house of God.'"

"Controversies not unlike to these have arisen out of verbal misconceptions upon other doctrines also. If one definite acceptation were affixed to the terms *calling* and *election*, *regeneration* and *conversion*, *grace* and *faith*, *justification* and *sanctification*, it would hardly be possible that men, not diametrically opposed to each other in the main principles of the Christian faith, should differ so widely as they seem to do in their exposition of these doctrines; contending with much plausibility, without advancing one step towards mutual conviction.

"Take, for instance, the subject of *regeneration* in its connection with baptism. Some speak of regeneration as if it denoted the absolute perfection of holiness; that consummation of the Christian character, when evil habits and evil propensities have been so entirely subdued, and the love of God and of Christ so deeply rooted in the heart, that thenceforth perseverance to the end can be no longer doubtful. Now they who affix to it so very enlarged a signification, observing (what is too evident to be denied) that multitudes who have been baptized into the Christian faith never attain, or even seem to approach, to such entire perfection of character, scruple not to stigmatize all who contend for the inseparability of baptismal and spiritual regeneration, as superstitiously ascribing to the sacrament of baptism an effect to which it appears to be altogether inadequate. On the other hand, they who agree with our Church in maintaining the inseparability of the one from the other, understand by regeneration nothing more than that first principle of holiness, that beginning of the spiritual life, of which baptism is not only the sign but also the pledge, assuring us of its actual conveyance. Thus far, and thus far only, they extend the meaning of *spiritual regeneration*; and this, and this only, they maintain to be given in baptism. The ultimate efficacy of the gift they acknowledge to be still dependent upon our subsequent growth in grace. The great difference, therefore, between the contending parties originates in their different acceptation of the word *regeneration*; and so long as that discordance continues, it is impossible that their respective tenets should be made to harmonize. Yet is it no less evident, that, though this appears to be merely a verbal strife, it produces real and irreconcilable opposition, on a point of doctrine intimately connected with the grounds of our acceptance under the Christian dispensation."

"The doctrine, as deduced from scripture, that our sanctification is a progressive work, seems almost necessarily to imply that it commences with our Christian life. The injunction to grow in grace presupposes that there is a spiritual principle already implanted within us; and this injunction being addressed to Christians in general, without exceptions of any kind, it is to be presumed that all who have been admitted into the Christian covenant had this principle actually bestowed upon them, immediately upon their entrance into that covenant, or, in other words, at the instant of their baptism. This is that regeneration, or new birth, spoken of in scripture as the common privilege of every Christian. It were in vain to exhort individuals to grow or improve in their spiritual state, unless there were this vital spark within them ready to put forth its energies. Our Church, accordingly, invariably connects baptism with regeneration; considering every member of the Church, whether adult or infant, as thereby made partaker of all the spiritual benefits of the gospel, according to their respective capacities of receiving them; and thenceforth assured of sufficient help and strength to fulfil the engagements he has covenanted to per-

form. The terms, 'laver of regeneration,' and a 'new birth unto righteousness,' used as synonymous with baptism, are fully significant of these benefits.

"But in ascribing this effect to baptism, we do not infer, (as some unwarrantably charge upon us) that this ordinance necessarily works the final salvation of those who receive it. It is not to be imagined that baptism will be available to this end, where it is neither preceded nor followed by the dispositions requisite to ensure its effect. The injunction to 'grow in grace' warns us, that the help bestowed must be faithfully and diligently applied to the purpose intended. The seed sown in the heart by our heavenly benefactor must be duly cultivated and cherished; the vital spark must not be quenched by carelessness or neglect. Baptism places us in a state of salvation, but does not perfect us in that state, nor preclude the possibility of apostacy and perdition. The term *regeneration* denotes no more than the commencement of our spiritual life. Its subsequent support, its growth and increase, its renewal when decayed, its recovery when diseased, are provided for by other means. Further supplies for those purposes and further means of obtaining them, are pointed out in holy writ. Diligent prayer, meditation on God's word, the observance of his sabbaths, attendance on his ordinances, and especially on that high and holy office, the communion of the body and blood of Christ in the Lord's supper, are among the duties enjoined for carrying on the faithful Christian to that entire sanctification which is necessary to give him a joyful assurance that he continues to be vitally and effectually 'a member of Christ, a child of God, and an inheritor of the kingdom of heaven.'" * * *

"Against all these errors, the admonition in the text affords the surest preservative. It implies, that to every member of Christ's body God's grace will be *sufficient*, if duly sought for and applied; that if it fail of effect, its failure will be attributable to ourselves; that the completion of its purpose cannot take place till life itself is ended; and that by its fruits only, its efficacious influence upon our faith and practice, can it be known that we really have this gift of God abiding in us, or may entertain any reasonable expectation of our final acceptance."

EARLY NOTICES OF THE CHURCH IN FLORIDA.

1767.—The Society have received a letter from Mr. Christian Frederick Post, dated July 31, 1767, in which he writes that he has been some years engaged in preaching the gospel to the Indians on the Musquito Shore, and the English settled among them; that while he was on this shore, he received a particular invitation from the Mustees at Mustee Creek, to come and live among them, but thought it advisable first to take a voyage to North-America, to consult with his friends about the plan to be pursued on the Musquito Shore, on which subject he has had many conversations with the Rev. Dr. Smith, and Mr. Peters of Philadelphia, to whom he refers the Society.

Mr. Peters, in a letter dated Nov. 9, 1767, speaks of Mr. Post in the highest terms, and heartily recommends him as a person worthy of the Society's favour. He even thinks the taking Mr. Post into their service, with an annual stipend, would be doing as much good as in any country in America.

The Hon. John Penn, Lieutenant-Governor and Commander in Chief in the province of Philadelphia, &c. has also given, under the great seal of the province, the strongest testimonials in favour of Mr. Post, on his going a second time to the Musquito Indians from Philadelphia, in Sept. 1767.

The Society, therefore, in consideration of Mr. Post's extraordinary character and usefulness, have agreed to give him a gratuity for his past services, have appointed him catechist to the Indians on the Musquito Shore, and intend to send a missionary to that place, when a proper person can be procured.

Musquito Shore, (Florida.) The Rev. Mr. Warren, in a letter dated May 28, 1769, (no place mentioned) informs the Society, that he wrote by a ship just ready to sail for Jamaica, the very hour after his arrival; that he believes the climate will agree with him; that he was well received by Governor Trelawney. In another letter, dated Black River, July 17, 1769, he sends this account of Mr. Post, that he is a pious, laborious, well-meaning man, and his life irreproachable, and he is regarded by the Mustizes. He writes, that there are about fifty whites, a few of various kinds of mixtures, and towards six hundred negroes; but the people, few as they are, are far from being of one mind; and several of them indisposed to the morality of the gospel. There is no house for public worship, nor for his residence. The superintendent's hall is used by way of Church, and one of his bed rooms is appropriated for Mr. Warren's dwelling place. He has made inquiry about a schoolmaster, which is absolutely necessary in that place, but can yet meet with no proper person; when he does, he will offer him £10 a year in the Society's name, which he has the Society's leave to do. Mr. Post's letter of Nov. 1768, mentioned by him in a very short one of Oct. 19 1769, never did arrive.

POETRY.

THE CHURCH CATECHISM VERSIFIED.

The following versification of the Catechism was originally written in Welsh, by the Rev. Rees Pritchard, translated into English by the Rev. W. Evans. A few alterations are made to adapt it to the Catechism as it is in our American Prayer Book.

- Q.—My lively, lovely, little child! declare,
What is thy Christian name? and then in brief,
With serious heart, and an assured air,
Repeat aloud thy faith and thy belief.
- A.—The Christian name I bear, is Constantine;*
And tho' in Adam I was lost of old,
Yet now, at last, I'm saved, thro' grace divine!
By Christ, the true Messiah, long foretold.

* This name is retained, as it answers to the rhyme in the third line; and is supposed to have been the name of the pupil for whose use it was first drawn up.

- Q.—Who gave thee, say, the name by which thou 'rt call'd,
Tho' thou wert once with all the human race,
By Adam's shameful lapse, to sin enthrall'd,
The child of wrath, and in a wretched case?
- A.—My sponsors at the font, with faith sincere,
(As I have since been made to understand,)
Gave me the name which I am proud to bear,
According to our Saviour's own command.
- Q.—But what advantage thence to thee has flow'd,
When thou wert at the sacred font baptized
With water, by the minister of God:
Since so much woe is in thy life compriz'd?
- A.—A member I, of Christ, am made thereby,
A child of the Almighty God above,
An heir apparent of the realms on high,
And happy in my blessed Saviour's love.
- Q.—What was the vow thy sponsors then express'd?
What was the solemn promise that they gave,
By which, with equal tenure to the best,
Thou wast entitled all those rights to have?
- A.—Three sev'ral things they promis'd in my name,
Which I shall never, whilst I breathe, forget;
But thro' God's grace, will strive to do the same,
Till I have paid, far as I can, the debt.
- Q.—What were the things they promis'd to fulfil
For thee—till thou to proper age shouldst grow—
When of thyself thou hadst no pow'r nor will?
Tell me aloud, if thou the same dost know.
- A.—First, I only observe, that I renounce entire,
The wily fiend, and his infernal deeds,
This wicked world, with ev'ry vain desire,
And sinful lust, that from the flesh proceeds.
Take notice, next I did by them engage
The Christian faith for ever to maintain;
I mean those doctrines of each sacred page,
Which all may from this creed, in short, obtain.
Thirdly, that I, with reverential awe,
Should God's commands and will reveal'd obey,
And lead, according to his given law,
A godly life, unto my dying day.
- Q.—To this belief, art thou engaged so fast?
And is thy obligation, say, so great,
That thou the promise, which for thee they past,
Must now make good, and their whole vow complete?
- A.—All this I must believe, and, what is more,
I'm bound the same entirely to fulfil,
As far as is consistent with my pow'r;
And, if I am able, by God's grace, I will.
And hearty thanks I to my Maker owe,
That he vouchsaf'd such favour to afford,
As his salvation unto me to shew,
Through Jesus Christ my over-blessed Lord:
And earnestly I pray, that he would deign,
To me, the grace of constancy to give,
That I may in this hopeful state remain,
Till I with Him in endless bliss shall live.
- (To be continued.)

RELIGIOUS INTELLIGENCE.

We have been favoured with the following extract of a letter from a member of our Church in England.

“At — I spent a few days with the dean, and became confirmed in the impression which I had before received, most favourable to the character of such as are the evangelical or low Church-party in England. They are widely different from ours. Not a word or a circumstance, is there about them, of puritanism. They are zealous and active in their duty; and as to the order and worship of the Church, unexceptionably exact and tenacious. The other, or

high Church-party again, is not like ours. There are very few among them, who are Daubeny men—and as to their doctrine and preaching, it is not easy to see how the respectable and faithful among them differ from the low Church clergy. The Bishop of — for instance, and D—, both of whom I have heard preach, utter and enforce the same sentiments—and they cordially like and approve each other's character. At least I have heard them each speak of the other in warm terms of respect and esteem. D— even spoke to me of — as a bishop of great spiritual excellence; a mode of expression a little peculiar to the evangelical party; and yet the bishop is not considered *evangelical*. The truth is, that good and sound men of both parties are becoming one; and the Church is thus acquiring strength, which will place it quite above the danger of the fall and ruin, or at least confusion, for which its enemies are fondly looking.

"The dean, I should not omit to mention, is the Dr. — who wrote —, and by which he became stamped as a low Churchman. I saw nothing of low Churchmanship about him, which I should not be glad to see about every clergyman of our Church."

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The periodical paper for November has a picture representing the newly erected Church at St. Augustine, and states, that "it is built of hewn stone, in the Gothic or pointed style, from a design by *Peter Mitchell, Esq.* Its dimensions are 50 by 35 feet, and from the ground to the pinnacles of the tower 43 feet: presenting altogether, from the chasteness of the design and the harmony of its parts, a happy combination of the useful and agreeable. It stands upon the spot where stood the first Church, erected by Europeans in our country."

At Pensacola a Church has been erected. "It is a neat, substantial, commodious, brick building, well adapted in its construction to the climate."

Rev. S. G. Bragg has been appointed missionary to Tallahassee, and expected to go this month.

In Tennessee, at Franklin, and at Columbia, Churches are also building. At the first named place, when the missionary first came, there was but one professed Episcopalian.

In Kentucky, writes the missionary, "in almost every neighbourhood a few Episcopalians may be found, who, on account of their early education or predilections, will be very little benefited by ministers of any Church but their own. If exertions should not be made by more highly favoured Episcopalians to extend the 'bread of life' to these scattered members of our Church, they may perish, and be eternally lost."

"I have visited (writes another) around the country, preaching occasionally in private houses, at a distance from the country seats. This I have found a useful means of extending the knowledge of our worship, and removing the prejudice based upon ignorance of

our doctrine. I shall, therefore, continue to labour in this way from house to house, and visit as much as I am able."

In Missouri, "at Manchester, after divine service, a venerable old man came to me, and seemed delighted with the sight of an Episcopal clergyman. He said he had lived in these woods more than forty years, during which time he had not enjoyed the services of the Church, or seen a clergyman; that he should now commence life anew."

General Theological Seminary of the Protestant Episcopal Church. The session opened on the 3d October, with *eighteen* new students. They are in all *forty*; a number greater than at any former period.

General Protestant Episcopal Sunday School Union.—The fifth annual report of this important and ably conducted institution has recently reached us. It is a document of 112 closely printed pages, which will be read with interest by those most nearly concerned in the Sunday school charity. It appears that the general receipts during the year have amounted to about \$3500, and for the stereotype fund to \$355 more. We are gratified to notice that there is a demand (but it ought to be larger for such excellent works) for the 'Family Visitor' to the amount of 19,000 copies, and for the 'Children's Magazine' for 40,000 copies. From the mass of reports we extract as follows:—

"The school has derived great advantages from a neat and commodious Sunday school house, erected near the Church, finished entirely with a view to the accommodation, and well adapted to all the purposes of the school. It has been occupied more than a year, and has been found highly conducive to the comfort, improvement, and prosperity of the school."

"The Rector catechises the children in the Sunday school house every Saturday afternoon during Lent, and thus they are prepared for that very solemn and interesting exercise when performed publicly in the Church, as the very excellent rubric on this subject requires. On one occasion, the Rector held regular service and preached before the children exclusively, no adult but himself being present. The good order of the children when thus put upon their own responsibility for good behaviour, their becoming deportment, their regular responses and earnest attention throughout the exercises, have left an impression on his mind which no description can convey to that of another.

"We have a library of more than 400 books. A catalogue is made in which the books are arranged with a view to the proficiency and understanding of the readers, proceeding from those that are adapted only to matured minds, to books of the most plain and simple kind. Thus arranged and numbered, each teacher is furnished with a catalogue, from which a selection is easily made of such books as are required by the class, and the numbers are handed to the Librarian, who goes round to the

pows for that purpose. He then delivers the books and charges them to the teacher on a roll ruled for the purpose. Thus the teacher is responsible to the Librarian for all the books taken by the class. These are to be returned on the Sunday following, and for all books which have been out a fortnight and not returned, the teacher is called upon by the Librarian. The teacher in the class book keeps an account of the books lent the children, and has a discretionary power to lend books to any child, or not, according as the child is in the habit of returning them punctually, in good condition, and making good use of them. Teachers also have the privilege of taking books for themselves, and the library is selected partly with a view to their reading. The whole business of receiving and giving out books is transacted by two young gentlemen who attend to that exclusively during the time of recitation, so that the teachers have the privilege of selecting the books without leaving their seats, or any interruption of the exercises. By this method three important objects are more happily combined than by any other we have tried, viz. the convenience of the school, the security of the library, and the privilege of selecting books.

"The school house is furnished with maps of sacred geography, painted on a large scale, and with bold outlines, for the convenience of reference and illustrations in explaining the scripture lesson to the whole school, and so situated as to be seen at once by all the children in their seats."

"It is required and expected that the teachers should visit the scholars of their respective classes, and in some instances, the latter attend, occasionally, during the week, at the houses of the former, for religious instruction. Pains are taken to impress upon the minds of both teachers and scholars, that an intimate and sacred relation subsists between them; and that their mutual responsibility is such as should strengthen and perpetuate the bond of interest and affection."

Protestant Episcopal Press.—The operations of this invaluable institution have lately been much extended. Sixty-three persons are now in its employ; and it is proposed to publish a series of twelve volumes of devotional character, four to be issued annually, suitable for parish libraries, and family religious reading, to be entitled "The Parish and Religious Family Library." This fuller and more varied series will supersede the well known "Standard Works," for which we have been indebted to the same press.

New-York.—The bishop, in his address to the last Convention, reports 8 deacons and 5 presbyters ordained; 6 rectors instituted; 4 Churches consecrated; and 1350 persons confirmed since his consecration, about a year since. The journal is a pamphlet of 87 pages, part of it reports of the clergy, very closely printed. The number of congregations is 182, of clergymen 140, and of candidates for orders 20. At the Convention were 79 clergymen and 112 laymen. The committee on the monument to be erected to

Bishop Hobart at Auburn, reported that it was nearly finished. The charitable contributions of some of the congregations during the year have been remarkably large: from St. Anna's, Brooklyn, \$1245; from St. George's, New-York city, (for two years) \$1850; from St. Stephen's, New-York, \$759. Ascension Church, N. Y. have pledged themselves to support, during his three years' course, a student at the General Theological Seminary. At Trinity Church, New-Rochelle, one family contributed \$540, and another \$380, towards erecting a parsonage. At Herevel, a convenient Church has been built by the liberality of one gentleman, J. A. Vanderhevel, Esq. For the Sunday school of St. Peter's, Albany, the Vestry have made "accommodations on a handsome scale." A venerable missionary, the Rev. Amos Pardee, in his report has the following interesting information and judicious remarks: "During this season of religious excitement, there was no departure from the strict rules and order of the Church, either by me or any of our clergy who were there during this period, nor any disposition among the laity of the Church to do so. The Church was open during the whole day on every Lord's day; and a public lecture delivered in the Church on every Wednesday evening, and sometimes on other days of the week, by me; sometimes by the Rev. Mr. Selkrig; once by the Rev. Mr. Hollister, and once by the Rev. Mr. Dyer; and Friday evening was devoted to familiar, religious instruction of the young people, and others who saw fit to attend, in a room provided for the purpose. My whole time, except when employed in public exercises, was, from early in the morning until late in the evening, spent in visiting, from house to house, those who wished for instruction from me, and in calling upon those of the parish who I knew needed attention."

Free Protestant Episcopal Church.—A Church in the city of New-York has been purchased, and is soon to be consecrated for the accommodation of those persons who are not able to pay for seats in a Protestant Episcopal Church. Rev. Mr. Cutler has been appointed the minister. It contains 200 pews, and it is supposed will hold about 1000 persons. We believe that this is the third Protestant Episcopal Church of this description in our country. One gallery will be set apart for seamen. St. Stephen's Chapel in this city was the first erected on this benevolent plan.

Missionary Zeal.—At a meeting held in the city of New-York, donations to the Green-Bay Mission were made or pledged to the amount of nearly \$2800, of which \$1272.71 have been received. On behalf of two parishes, Trinity Church and Grace Church, \$1000 was pledged.

NEW PUBLICATIONS.

Report of the Committee on the Psalms in Metre, appointed by the General Convention of 1829, proposed to be presented to the said Convention at their session in October, 1832.—The committee state "that the version of Tate and Brady has been retain-

ed, where it appeared to be serviceable. In a few cases, in which it was otherwise better versions have been substituted. Corrections have been occasionally made, to render the version more agreeable to the original psalm, and also verbal alterations, to introduce properly, or to connect the selected portions.

"The principle of selection adopted has been to retain every psalm and verse which appeared serviceable, and to omit the rest. The number of useful portions, it is believed, will be found to be much increased by the proposed selection and alterations.

"Some good versions of a few of the psalms included in the selection, as they stand in the version of Tate and Brady, have been added in an appendix; to be inserted in their proper places, if the Convention should approve of the introduction of a second version of the same psalm."

They recommend—"That the selection from the psalms of David, as reported by the committee, be adopted and set forth to be used in the congregations of this Church, instead of the whole book of psalms as now used; and that the title be as follows—*Psalms in Metre, selected from the Psalms of David; with Hymns suited to the Feasts and Fasts of the Church, and other occasions of Public Worship.*"

In this collection are versions of the *whole* of some of the psalms, and of portions of other psalms. Of the twenty two divisions of the 119 psalm, there are versions of the whole, or a part of each division. From twenty eight psalms, there are no selections. Some of the selections are sufficiently long to be sung at two or three times, so that we have here abundant variety. It would be useful (and perhaps we may attempt it) to bring into one view, in opposite columns, the words as they now stand in our prayerbook, and the proposed corrections, or alterations. The substituted psalms can easily be compared, and we trust that the work before us will be thoroughly examined, and by all who have leisure. "In the multitude of counselors there is safety."

The Child's First Catechism, for the use of Infant Schools: By the present Bishop of London. 1831.—This work is advertised on the cover of the 'British Critic.' We trust, for we cannot doubt its merits, that it will soon be republished in our country, by our Sunday School Union, or otherwise.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Librarian acknowledges the following donations:—

By the Rev. Dr. Dulcho.—London Quarterly Review, vols. 1, 5, 8vo. and Nos. 13, 24 to 35 inclusive, 37, 38, 47, 48, 49, 50, and 52.

By the Rev. Henry Gibbes.—Venn's Sermons, 2 vols. 8vo. Boston, 1832. Willison's Afflicted Man's Companion; with Grosvenor's Mourner, 12mo. Philad. 1815.

The Treasurer reports:—

Collection in St. Luke's Parish, for the Society, \$55.43.

MARRIED,

On the 8th Nov. ALEXANDER E. GADSDEN, M. D. to Miss MARY W. EDWARDS, both of this city.

EPISCOPAL ACTS

ORDINATIONS.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of New-York.—On Sunday, Sept. 25, 1831, in St. Paul's Chapel, New-York, Mr. John W. Woodward, was admitted to the Holy Order of Deacons; and on Wednesday, October 19, 1831, in Grace Church, White Plains, the Rev. Robert W. Harris, Deacon, was admitted to the Holy Order of Priests.

CALENDAR FOR DECEMBER.

- 4. Second Sunday in Advent.
- 11. Third Sunday in Advent.
- 18. Fourth Sunday in Advent.
- 21. St. Thomas.

- 25. Christmas.
- 26. St. Stephen's.
- 27. St. John, the Evangelist.
- 28. Holy Innocents.

